HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Kidnapping under Color of U. S. Law.

The following article was taken from the *Friend of Man*, and seems to have been calculated for the meridian of New-York, near Utica; but, as the almanac makers say, "will serve without essential variation" for New-Hampshire, or any other *free* state.

WHOSE TURN WILL COME NEXT? WHERE ARE "STATE RIGHTS?"

It should be remembered that the article in the U. S. Constitution under which alledged fugitives are arrested at the North, and taken to the South, says *nothing about* COLOR, nothing about NEGROES, nothing about SLAVES.

It speaks of persons "held to service or labor"—it speaks of those to whom service is "*due*."

It is evident that under this clause of the Constitution, Congress has just as much power to make a law for transporting WHITE laborers to the South, without their consent, as it has to make a law for transporting COLORED laborers to the South without their consent.

Upon the principle of "*strict* construction" which is claimed to be the true Jeffersonian or democratic doctrine, it seems very difficult, if not impossible to construe that provision of the Constitution into a power for returning fugitive slaves. In strictness of speech, there can be nothing due from "chattels"—nothing "due" from those who have no legal power of contracting a bargain.—The moment the southern claimant has proved the person whose "service" he claims, to be his slave, that moment he has proved him to be one from whom, according to southern laws, it is impossible that any thing can be "due." In other words, he has proved that the person whose "service or labor" he claims, is *not* one of those spoken of in the Constitution!

In order to make out a *Constitutional* claim on principles of "strict construction," he should prove that the person is a freeman, that he is legally capable of making a bargain, and has made one, by which he is "held to service or labor," and by the terms of which contract labor is still "due." Or if the person claimed be a minor, he should prove that the father of the minor is a freeman, and has made a contract by which "service or labor" is still due to the claimant.

Let it be supposed, now, that Congress should make a law according to the strict letter of the Constitution. How would its provisions run? Undoubtedly it would provide that any person in one state claiming the service and labor of a person in another state, should prove, that a contract has been legally made, according to which, "service or labor" is still "due," and that on this proof being made, the person thus "held to service or labor" should be given up.

Who does not see that the enactment of such a law would be a less stretch of "constructive powers" than the law as now framed and administered? Yet northern freemen, we think, would be somewhat liable to "excitement" under the *operation* of such a law.

Could such a law be made and administered? Let facts answer.

The Hon. B. W. Leigh of Virginia, has long ago laid it down as a political maxim, that the people who earn their daily bread by their daily labor, can never take any part in political affairs, and had better, at once, be enslaved. Gov. McDuffie and the legislators of South Carolina have reiterated the same doctrine. They have declared that "the laboring people, bleached or unbleached, are a dangerous element to the body politic"—that "slavery is the corner stone of our republican edifice"—and that the northern states will probably be obliged to establish domestic slavery in less than twenty-five years. To fulfil this prediction, they demanded northern state laws, against freedom of speech and of the press. The demand met with a hearty response from the aristocratic leaders of both political parties at the North. To fulfil this prediction, the right of petition has been cloven down in Congress with the help of northern representatives, and the few remonstrants in Congress have been gagged. The doctrine of Leigh and McDuffie is echoed in the Washington city papers—the Telegraph and the Globe. It is every day thrown in our teeth, that the *southern slaves* are "BETTER OFF" than the *northern free laborers!* and that, THEREFORE, it is a kindness to keep them in bondage. Editors and politicians at the North, can repeat these insulting slanders in the ears of northern free laborers, without fearing the loss of patronage or of votes. Nobody but "a few fanatical abolitionists" pretend to dispute the correctness of the sentiment. You hear it endorsed every time you hear it said of the southern laborers that they "could'nt take care of themselves if emancipated—that "we should be overrun with them," &c. &c. All this is a plain perception of the doctrine that *poor freemen* would be "better off" to be enslaved!

Well, then, suppose it to be determined on, that this benevolent regard for our northern operatives and laboring poor should be carried into effect. Suppose, from some circumstances, (such as the vigilance of British cruisers on the African coast) the far South is not supplied with laborers fast enough, and the supply is not sufficient from the chivalrous men-growers of Virginia and Maryland. Suppose Col. Webb's proposal to get East India coolies to take the place of the negroes prove a failure, or it should be thought too expensive to send so far after them. All this would be very likely to take place, if Texas should be admitted, and the rest of Mexico conquered by piece-meal.

Under such circumstances, what should hinder the actual enforcement of such a law of Congress as we have supposed? And what would be its practical results? No one, scarcely, would think of objecting to the passage of a law so equitable and harmless in its appearance. Now for its operation, in practice.

A gentleman or two from the South arrive in town, and put up at one of our hotels. After looking about for a day or two, they fix their eyes upon one or two white laborers on our railroad or canal.—They claim "their service and labor" under the law of Congress just described. They go to one of our magistrates—Judge Hayden, perhaps—and ask for a writ. Or they get a constable to assist them without a writ. The laborers, we will suppose, are brought before Judge Hayden. The southern gentlemen make oath that the laborers owe them "service and labor" under a contract made at the South, which they have not fulfilled. No jury are empanelled. No counsel employed in favor of the laborers. They are poor ignorant men; perhaps foreigners, who do not understand their rights, nor foresee the horrors of their destiny.—Why should they not be given up to the claimants, just as colored men are given up now a days? What should prevent their being carried to the South? What should prevent their being PERPETUALLY ENSLAVED after they get there? Who shall deliver them? To whom shall they apply? or how? Southern papers already advertise runaway slaves of "clear white complexions" and who "can pass for white men!"

And what should prevent the practice from growing into a precedent, and becoming an established usage? The beginning might be made with the poor Irish, who are already regarded by many, as nuisances, equally with the colored people. By degrees the poorer class of native Americans might be adventured upon, until, at length, the trade in *white* laborers between Oneida county and the South might be much brisker than it is now, in *colored* ones; yes, as brisk as ever it was, in centuries gone by, between England and Ireland, when the poorer English were made slaves to the Irish!

What should hinder Judge Hayden and the constables from assisting to transport *white* laborers to the South, just as they now do *colored* ones? No principle of morality—of religion—of justice—of humanity—of respect for human nature—most assuredly! A man is a man, whether English, Scotch, Irish, Burmese, American, or African!

What countenance or support do they *now* find in the U. S. Constitution, and the laws of Congress, that they would not *then* have? They would be acting under the same clause of the U. S. Constitution under which they *now* profess to act; and by a much more "strict construction" of its provisions. They would act under a law which would bear the appearance of *equity* as well as *Constitutionality*: neither of which can *now* be pretended.—They would *then* be able to say (as they now cannot) that they did not adjudge or carry the men into slavery! Oh no! They only sent them to the South to fulfil their previous contracts, proved in a court of law (quite as legally as the claim in slaves is now proved) and if the poor fellows got enslaved after they went to the South; why they knew nothing about that! It could'nt be proved—and, if it were so—how could they help it!

The same low rabble about our grog shops who are now ready to second the movements of southern kidnappers, to follow in the train of Judge Hayden and his constables, and threaten to mob Oneida Institute, and shoot President Green, would be fair candidates for an early shipment to the South, under the circumstances we have supposed. Gov. McDuffie had just such men in his eye, when he expected to gain advocates to his plan of having the poorer class of white people in the northern states enslaved in less than twenty-five years. It is always to this class that our apologists of slavery direct our attention when they tell us the slaves are "better off" than the white rabble of the North! Let them go on a little longer, and *huzza* at the kidnapping of northern laborers to be sent to the South! All the tendencies of human affairs point to themselves as the next victims. Are they ready? Will they not be "very much excited" when their turn comes? Or will they rather cry, "Hush!—hush! Judge Hayden is a very respectable gentleman, a member of the first Presbyterian church, a superintendant of a Bible Class, and there ought not to be a word said against him in the Friend of Man?"

The hated abolitionists interpose the only barrier between this class of their persecutors, and the chains that are preparing for them. Do they know it? Or are they like the horse and mule, without understanding?

We intended to have examined this subject also, in the light of the boasted republican doctrine of "STATE SOVEREIGNTY." Senator Morris of Ohio, has thrown out some excellent hints on this point, which Mr. Calhoun will find it difficult to digest. Undoubtedly the most alarming stride of the national government towards the "consolidated power" so much feared, the most high hand infringement of "state sovereignty" which the history of this government can furnish, is found in the same congressional enactment for remanding into perpetual slavery, the citizens of free sovereign states, without even the form of an inquest by jury, to ascertain whether they are, by law, freemen or slaves! If Congress can do this, it can enslave all the *sovereign states* in the person of their citizens! Every man, woman and child in the free states, holds his or her liberty at the mercy of any petty magistrate, who, under color of United States laws, exercises the prerogative of sending whomsoever he will into irrecoverable exile and bondage!

The case is too plain for argument. It need not be dwelt upon for a moment. The man who calls himself an advocate of "state rights" should blush to be the apologist of usages which trample state sovereignty under foot.

1st of August in Haiti.

The following account, creditable somewhat to the heads, and largely to the hearts of the Haitians, we translate from the Port au Prince *Feuille du Commerce* of the 5th of August. It may throw light on a question which some of our wise ones find it so difficult to settle, *whether the negroes are men.* Those also who have been instructed from the legislative halls, the bars, the benches, the pulpits and the reverend sanhedrims of this our mind-marching land, that *the two races can never live together on the platform of civil equality*, will please to observe the *whereabout*, on this occasion, of the English and French consuls—eating, horrible dictu, with negroes!—and mark their toasts, especially that of the Frenchman! This *caste* of ours,—what shall be done to keep its sacredness? These English and French,—it cannot be denied, are white, boasting the best of Caucasian blood; nor can it be well denied that they are in a measure civilized, and yet they are breaking over the *tabu!*—they are seen worse than "arm in arm" with the degraded, never-to-rise race! Can we any longer associate with these English and French who have thus sullied the purity of their *rete-muco-sums?* Bah! No; they ought to be made ashamed of themselves.

Our southern brethren of the superior caste, will also perceive that these Haitian "*free niggers*" recomp end to the slaves of the United States *their own example*, in case their masters do not imitate that of the British. This, be it understood, is no recommendation of ours, but it must be confessed, it is very naturally made, and it is not a little easier to deprecate than to show the injustice of its adoption, if we believe in the declaration of independence.—*Emancipator.*

The 1st of August, 1838, as was announced in the Fenille du Commerce of the 29th July, has been celebrated in our city with enthusiasm and fraternal sympathy of the liveliest sort. The temples were opened at day-break, and at ten o'clock commenced solemn prayers and thank-offerings to Almighty God, that he would deign to sanctify this great day in blessing the British nation, its noble sovereign Queen Victoria, and the descendents of the Africans in the British colonies, whose chains of three centuries she has broken, abolishing forever the last vestiges of that frightful bondage which henceforth shall flee before the British Lion wherever he appears! The Rev. William Towler, English missionary in our city, delivered an excellent sermon, adapted to the occasion, which was very well received and vehemently applauded by his numerous auditory. Want of room in our Journal of to-day has prevented its insertion. This day, glorious in the annals of the christian world passed off here with joy. A splendid banquet in commemoration of the memorable event, took place as we had announced, at citizen A. Golden's by subscription. The banqueting hall was decked with the verdure of the large palm, in token of the double victory of philanthropy over slavery.—Also two portraits, as large as life, of the immortal Petion, and of our illustrious President, J. P. Boyer, appeared opposite the angle formed by the table in the shape of a *horse shoe:* between them and above appeared the portrait of His Britanic Majesty, the immortal William IV. of glorious memory, and of Her Majesty the Queen of Great Britain, Victoria. Above this immortal group were intermixed the British, French and Haitian flags.

The portraits of philanthropists, of living and deceased abolitionists, of different nations, formed the ornament of this immense hall; Clarkson, Wilberforce, Gregoire, Lafayette, William Lloyd Garrison, &c. The assembly, consisting of at least one hundred persons, met at three o'clock in the afternoon. The representations in Haiti of the two greatest nations of the world, the Consul of her Britannic Majesty, Mr. THOMAS USHER and Mr. FREDERIC CERFBERR, Consul General of France, accompanied by the President of the Assembly, repaired to the place of festivity at half past three.—They were received at the entrance of the house by the committee of arrangments with the music of a delightful band, (that of the 1st regiment of artillery) playing the incomparable air, "*where can one be happier?*"—at the entrance of the hall of reception they were again greeted by the committee, the masters of ceremonies, the Vice Presidents, and the numerous assembly. Messieurs the Consuls took their seats, His Britannic Majesty's on the right, and His most Catholic Majesty, the King of the French on the left of the President of the assembly. The congregated guests after being regaled with a number of airs, *God save the Queen*, the *Parisienne*, the *Marsellaise*, &c. entered the dining hall where an extensive table offered to view a fine variety of the productions of Hayti—*forever* "*Queen of the Antilles.*" The Consul of Great Britain on the right, and the Consul of France on the left of the President of the day, were placed directly in front of the immortal group, and beneath the united standards of Great Britain, France and Haiti. At precisely four o'clock all were seated, and after a moment of preparation the President gaily pronounced in an elevated voice, the *help yourselves, gentlemen*, so agreeable to the ears of joyous guests. *To the glory of Great Britain on the first of August* 1838, every body was well served from a table which, by the assiduity of our honorable citizen Golden, our amiable Amphytrion, presented a great abundance of the best of viands and the raciest of wines. At eight o'clock, after the tables were cleared, and the desert had replaced the viands, the President, tasting his mocha, arose, and a profound silence announcing the attention of the assembly, expressed himself in nearly the following terms:

GENTLEMEN,—Called by your choice to occupy the chair during the celebration of this day, forever sacred and engraven upon the Haitian calender, for the general and final enfranchisement of the apprentices throughout the British colonies, I should not, in view of my slender powers of oratory, have accepted the grave charge of addressing this numerous assembly, composed of men distinguished in so many walks of life—certainly, I should have persisted in entreating you to place in the chair some one of the many more worthy than myself, by their learning, experience and honorable station. But, it was for me only to consider the honor which you would kindly confer on a mere citizen for his love of liberty and free institutions, for his constant attachment to the principles of sound reason, written in characters of fire upon the hearts of the free born; and accordingly, I have yielded to your call to become for a moment the humble organ of the noble sentiments of this so brilliant assembly, composed of citizens remarkable for their patriotism and devotion to free institutions and the principles which preserve them free.

I will not speak of the unhappy condition of the slave; I will not go back to the origin of the odious system, which loses itself in those remote times when brute force held the place of reason; nor will I attempt to expose all the horrors and ignominy contained in the term *slavery* itself;—this is not the place for such a discussion. Who among us has any thing to learn on this matter—whether from having been eye-witnesses of the sufferings of the slaves, or having learned them from tradition and our daily reading? To call in mind these atrocities, to the shame of humanity and the age, has not been the object of our meeting. But we are met on the day when the ardent and glorious sun of the Antilles rose for the first time, to *enlighten* nearly a million of *men*, who but yesterday acknowledged masters—it is to celebrate worthily and in freedom this noble act of Great Britain, which fills with joy our brothers of the same origin—we are met on this great day which teaches all, and reveals to each in particular, "Henceforth, thou shalt acknowledge as master and mistress no others than God and the law"—God, to render him homage and thanksgiving for the benefits with which he fills the whole creation, his own sublime work! The law, to submit himself to its empire, whether it protects or punishes; since it is the expression of the will of the majority: in its presence only can equality exist, with the right which liberty gives of self-defence. The 1st of August 1838—happy day for that multitude so long, long miserable! To-day, each mother, as she embraces her child, can say, "The name of the Lord be blessed! we shall no more be separated by the caprice or the cupidity of a master!" Seeing in her child's features the lineaments of a father, this tender and timid wife and mother will not tremble in presenting it for the paternal caresses and protection, lest the eye of an Argus—of a jealous and tyrannical debauchee, should come upon her, which lately made her shudder to think of the cruel decree of separation, of which every master has the terrible right.

Great Britain, already so illustrious, has added to her glory. The 1st of August, 1834, left her no parallel for her liberality and wisdom. But the 1st of August, 1838, has given her a new place, she is altogether beyond yond the line, above all comparison for her generosity, and her magnanimity full of grandeur. Will any venture to cite the partial, niggardly, ephemeral, nearly nominal emancipation in some of the States of the North American Union? Can any likeness be discovered between what passed there and what is passing, in a manner so sincere, cordial, and philanthropic, in the British Colonies, where all freemen, whatever may be their color, enjoy the same prerogatives and advantages of the law? We will say more, that with the exception of certain tribunals, merit alone makes a difference between freemen, and the same system will be applied to the newly freed. The British nation makes large sacrifices for the education of a generation which does nothing but struggle against light. But the United States of North America!—O eternal shame to these holy-bible-ranting christians!—O, libel on the gospel! The liberty there given to men of color and their descendants, whatever may be their merits in other respects, is merely nominal, a sham, without effect in the eyes of the law, or in the eyes of the society into which these men enter by their enfranchisement! There freemen and their descendants, be they whiter than those who are called *white*, be their conduct and their acquirements what they may, must remain the objects of general contempt! the same contempt universally poured upon the miserable slave! They are forever Pariahs, polluted men, condemned and devoted to infamy, to execration, whatever the education they may have received! They have African blood in their veins! And by whom are they so despised? Even by men, without shame, who are their inferiors, and who have but little to boast of but the whiteness of their skin;—who are often only a disgrace to their country and to honest men. In ancient times what a difference in the treatment of men whom misfortune had rendered slaves among the Romans, the conquerers of the earth! At Rome the condition of the slave was very different from that of modern times—the worst of all human conditions. Among the Romans the freed slave and his descendants acquired the same rights as other citizens; they could aspire to all the offices and employments of the republic. We have seen them become kings, consuls, emperors. Among a thousand examples of freedmen and the descendants of slaves, we will cite only a few. Servius Tullius, king of Rome; Horace, that graceful and wise author, the favorite of the muses, and of Mæcenas, and the Emperor Augustus; Phedmus, the distinguished fabulist had been a slave; Horace himself tells us that he was the son of a freedman. Slaves among the ancients, when they became free, enjoyed all the respect, consideration and good will of the society into which they entered that pertained to other citizens. But there was at Rome a condition worse than that of the man whom fate had rendered a slave, to wit, the condition of debtors, who did not or could not pay their hard-hearted creditors. In what manner soever they might have become insolvent, they were delivered over to their creditors to be employed in the same labors as their slaves; and that they might not escape, they were bound in chains both in country and city: for this reason they were called *vesci*. But as that learned and judicious historian, Rollin, informs us, the creditors who were at all times mostly usurers by profession, did not restrict themselves to chains; there was no severity, cruelty or reproach, which they did not cause them to suffer. Hear Sicinius, chief of the faction which sustained the cause of these unfortunate debtors,—you will then understand the excess of their misery beyond that of the slaves of those times.

"We are reduced to the hard necessity of cultivating our own grounds for the profit of these insatiable tyrants; to dig, to plant, to labor, to watch their flocks; made the companions of the slaves whom we had acquired by our arms, treated in all respects like them; some of us with our hands bound, some with irons upon our feet and a collar on our necks like the most ferocious beasts; not to speak of the outrages, the bitter insults, the insolence and cruelty of these barbarians, who even in our days lacerate the body by the stripes of the scourge!"

Gentlemen, would that the hard condition of the debtors had ended there! But in the 804th year of Rome, among the laws of the twelve tables, here is one regarding debtors. "If after the third appearance before the proctor, they do not pay or give sufficient security, they are condemned to lose the head, or to be sold as slaves to a foreign country beyond the Tiber!" This pain of death for mere debt is horrible!—But the law did not content itself with this. To impress, by an ordinance of terrible severity, a still greater horror for the violation of good faith in the commerce of life and civil society, (for such seems to have been the motives of so strange a law,) it permitted the creditors, if they were several, to cut into parts the body or carcase of the common debtor and divide it among them!

As regards France, gentlemen, which gave the first example of general emancipation, every body knows the illiberal manner in which Bonaparte, then first Consul, contrived to undo what with so much magnanimity liberal France had done in favor of the descendants of the Africans in her colonies, without ostensibly abrogating the decrees of the 5th of February and the 21st of August 1793—with what eagerness slavery was reestablished in the French colonies!—with what perseverance and obstinacy this plague, this hideous leprosy is maintained in them! It would indeed be enough to shake the most persevering faith, if honest men had not a just confidence in divine Providence, and that reason will at last resume its contest, and will make itself heard by that people, just as well by their humanity and exquisite politeness as by their numerous and important improvements of the exact sciences, and of all branches of human knowledge; who live under the most liberal and best educated monarch that has yet governed France—France, the synonym of perfect civilization.

Thus, from this brief review, gentlemen, it appears that Great Britain has no parallel in this honorable and glorious career; when she decreed that all British subjects should be free, they became so, enjoying all the rights that attach to that condition, and not Pariahs as in the United States.—England, too, is a nation where even the women hold the opinion on this subject, which reason and justice have taught—the laws there exercise their empire without deviation.

I conclude by addressing to the Great Being, the sublime architect of the universe, my prayer that he would of his infinite mercy deign to take pity both upon the masters who yet remain and obstinately persevere in the ways of iniquity, in contempt of the truths of the gospel, and upon the poor slaves, to put an end to their sufferings!—that the great nations, such as France, the United States, Spain, that unfortunate country, and Portugal, would not disdain to follow the good example given them by this angelic princess, the queen Victoria, for the preservation of whose life we offer our ardent prayers, and that she may reign long years over her free subjects with all the prosperity presaged by her glorious coronation! Long live the British nation! Long live her Majesty, Queen Victoria!

During this discourse the orator was frequently interrupted by loud acclamations and bursts of music.

The toasts were offered in the following order.

By The President. Her Majesty the Queen of Great Britain; unheard of and unknown in the annals of great nations is such an epoch as the present, glorious and unique, of a sovereign who in ascending to the throne reigns over none but free subjects throughout the whole extent of her empire. May her reign be long and happy. Long live Queen Victoria.

Great cheering—Music—God save the Queen.

By The Consul of Her Britannic Majesty. Gentlemen, I am happy to join you in celebrating a day so glorious in the annals of my country. From this day we can truly say, that the very slavery has disappeared from British soil. I pray that this measure of justice, for such it is, may speedily be imitated by all nations which cherish liberty and inscribe its name upon their banners. I have the honor to propose the following toast:

His Excellency the President of Haiti, J. P. Boyer. A chief whose character and affable manners render him the object of general esteem. Presiding over a free republic, the asylum of Africans and their descendants, may he continue long to govern, for the good of his fellow-citizens, and the prosperity of his country. Long live the President of Haiti.

Great applause, Music, March of Santo.

By the President. His most Catholic Majesty the King of the French: A great king, the most liberal and well qualified monarch who has honored civilized Europe. May he long reign over that great people, who have called him with unanimity and the greatest enthusiasm, to govern them.—Long live his Majesty Louis Philippe!

Music; the Parisienne.

By M. the Consul of France. I drink to the day when the word prejudice shall disappear; when castes shall cease from among men, and equality, daughter of heaven, shall ensure the happiness of all——to the contraternity, then, of colors! Henceforth, Haiti and all the free Antilles shall have with Europe only the relations of friendship. Long live Haiti! long live her worthy and venerable President!

This toast was called for a second time by the assembly, and the Consul had the goodness to repeat it to the great satisfaction of the guests. *Music; Hutton March.*

By Charles Aleste. To Thomas Clarkson—the philanthropist who has outlived slavery;—he first opposed the African trade, and he remains an abolitionist good and true: God has prolonged his days to witness the consummation of his noble labors. He shall ere long be called to the bosom of the Eternal, to receive his reward,—but his works shall live after him.

Music; Rule Britannia.

By Jules Annibal Curtois. Lord Brougham and Daniel O'Connell! Friends of liberty and universal emancipation, they have valiantly fought with slavery and its partisans—and triumphed. They have nothing more to do but to celebrate their victory and receive the applause which their noble efforts have earned.

Music; Rule Britannia, St. Patrick's day in the morning.

By Dufort. The ministry of Lord Grey—under which commenced the abolition of slavery in the English colonies.

Music; Rule Britannia.

By H. Comillon. George Thompson, Thomas Fowell Buxton, and their worthy associates, the abolitionists of Great Britain. May they continue to raise their voices loud and free, like Fame's hundred voices and her trumpet, and make themselves heard through the world till the curse of slavery shall cease from the whole of it.

Music; Caledonian Hunter's delight.

By J. Maclarlane. The memory of Granville Sharp and William Wilberforce, who steadfastly labored to put an end to the bloody outrages upon Africa—may their glorious names be engraven upon all hearts, and transmitted to the latest posterity.

Music; Funeral Chant—Adeste fideles.

By Ducharcan. William Lloyd Garrison, Benjamin Lundy, Arthur Tappan, and all the abolitionists of the United States of North America, who have so courageously sustained themselves against the absurd laws of prejudice, executed by a blind populace; the noble champions and advocates of the rights of free colored men, and of those who still groan in slavery: may they live long enough to have in America the lot of Clarkson in Great Britain—to see the United States going on with the lights of the gospel and of the age, and their *Constitution become at last a truth*—all men enjoying *without distinction of color*, the same rights and privileges before God.

Music; Hail Columbia.

By J. Hogarth. John Quincy Adams; an illustrious and far seeing man, who does not despair to see the cause of humanity victorious; his conduct is worthy of his noble heart. *Music; Hail Columbia.*

By James A. Roper. The Duke de Broglie, Lamartine, Isambert, Bissette, and all the abolitionists of France; let them not lose courage, there is a God, there is a liberal king in France—Louis Philippe. Slavery cannot last long in the presence of this well beloved monarch.

Music; the Marsellaise & Carion.

By J. B. Haiy. The memory of Gregoire, Bishop of Blois, at Lafayette, and all the deceased philanthropists of France, may their names pass down from age to age to our latest offspring.

Music; Funeral Dirge, Adeste Fideles.

By Evan Williams. The 1st of August, 1838. Our brethren and sisters throughout the British colonies, of whatever color, may union be their inheritance.

Music; Rule Britannia.

By Henry J. Hill. The Republic of Haiti. One of the strongest pillars in the august temple of independence; the first people of color in this age who have had courage enough to conquer their oppressors, and wrest from them the divine boon of liberty, and which has had the ability to sustain the *rights of man*, the sweet fruit of their conquest. May their children nourish the tree of liberty, which their fathers have planted in this fertile soil! May its summit reach the sky, and its branches to all lands, and all people find repose under its protecting and hospitable shade. *Music; Parting Song.*

By Henry Chance. The virtuous example of old England, and the glorious example of young Haiti: if the masters will not follow the former, may the slaves imitate the latter.

Music; The Marsellaise, Let us guard our country, &c.

By the President. The tree of liberty, may it spread its protecting and ever green branches throughout the world; may the liberty of which it is the emblem bring back the golden age, and restore that happy period of innocence in which justice shall be the same for all. *Music; Parting Song.*

By James A Roper. Alexandre Petion, of happy memory, the founder of this republic, and the first of his race who opened an asylum for the descendants of Africa.

Music; Hymn of Haydn.

By the President. The glorious memory of the founder of the Haitian Republic: to name our Alexandre Petion, is to speak of immoriality.

Music; Funeral March, Death for our Country.

The company separated at ten o'clock, congratulating each other upon so fine and happy a day.

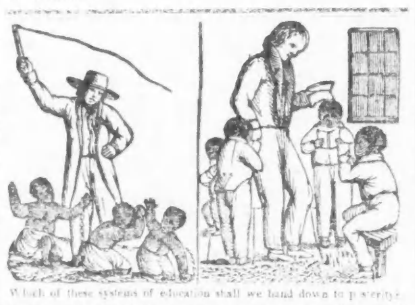
President of the day—Joseph Courtois, editor of the Feuille du Commerce.

Vice President—Maclarlane, merchant.

Vice President—Charles Aleste, Public Auctioneer.

Masters of Ceremonies—A Golden, John Hogarth.

Committee of Arrangements—Messiers. J. B. Haiy, Oyston Hyson, Francis Esteres, S. D. Magloire, Charles Richard and Alfred Williams.



Which of these systems of education shall we hand down to posterity.

HERALD OF FREEDOM.

CONCORD: SEPTEMBER 15, 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.

DECLARATION OF 1776.

All men are born equally *free* and *independent*; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

All men are by nature equally free and independent and have certain inherent rights, of which, when they enter into a state of society they cannot by any compact deprive or divest their posterity—namely the enjoyment of life and LIBERTY, with the means of acquiring and possessing property and obtaining happiness and safety.—CONSTITUTION OF VIRGINIA.

Questions Answered.

Our friend Bartlett from Campton "asks us a few questions" &c. In answer to the first, as to the advancement of James Wilson jr. as an abolitionist since last March, we can only say, we could hope he had advanced somewhat—though we have no means of knowing—for he seemed to us to be but very little of an abolitionist then, from his published letter.—He will probably have opportunity soon, if he chooses, of declaring his present sentiments on all those points which as abolitionists we feel interested in.

The second inquiry, as to Hon. John Page's vote for the admission of Arkansas—We do not know. Perhaps some correspondent can inform us, who noted the votes. We are afraid he did, if he was there at the time,—for he has, if we are rightly informed, been in favor of pretty patriotic measures to prevent anti-slavery discussions in his own neighborhood, and to keep abolitionists from enjoying the right of assembly, and liberty of speech, &c. &c. But he may have changed in all these matters; we hope he has; and if he have not, he may become an abolitionist long before his rival candidate; for, as the darkest hour is just before day, a mobocrat may be nearest being an abolitionist. Saul of Tarsus became a christian in the very midst and hot exercise of his mobocracy.

As to the 3d question—whether either of these gentlemen, if elected, would favor the cause of the oppressed. We can only say that unless one or the other of them give satisfactory evidence of a disposition to favor that cause, wherever they may officially affect it, they ought neither of them to receive an anti-slavery vote—but should encounter a vote against them from every anti-slavery hand in the State. An abolitionist who should cast a ballot to elevate either of them in that case, or any man, to official power, to injure the cause of the slave, is guilty of the slave's blood, and dearer than that, of the life-blood of his liberty. The ballot influence is a sacred deposit in an abolitionist's hand. Let him cast it as in the presence of Almighty God, and in presence of His bleeding and panting poor.

The 4th question of friend Bartlett we answer negatively—as he answers it.

And as to the 5th—"Shall we sit still and yet find fault with Congress for rejecting our petitions?" We say emphatically, we may *not* sit still, but should bestir ourselves as if our own children were the victims of slavery. We must present every person around us, who would not rend us for it—as the swine does the caster of pearls—with a petition to Congress. Every man and woman, and every child old enough to comprehend what the petition asks for. Get the children, the women and the men—especially the two former,—for it is heart conjoined with intellect that gives force and poignancy to the anti-slavery petition; and that imparts zeal and eloquence to the advocate in Congress.—Get widows to petition, and get the fatherless. What would be more appropriate than a separate prayer of widowed women, for those in bondage more desolate than widowhood; and of fatherless children, for those whose orphanage is bitterer than theirs.—It is not the physical strength of the [illegible] signs the petition—it is the heart that beats life [illegible] that hand, and breathes fervor into the petition, and that prays God for his blessing on it the while, that will carry dismay and discomfeiture into the fierce slaveholding ranks of Congress.

But what is Congress? It is the echo of the country at home—the weathercock, that denotes and answers the shifting wind,—a thing of tail—nearly all tail—moved by the tail and by the wind,—with small heading, and that correspondent, implicitly in movement with the broad sail-like stern, which widens out behind to catch the rum-fraught breath of "The Brotherhood." As that turns, it turns,—when that stops, it stops; and in calmish weather, looks as *steadfast* and *firm*, as though it was rivetted to the centre. The wind blows and the little popularity-hunting head dodges this way and that, in endless fluctuation. Such is Congress, or portion of it. It will point to the northwest heavens of liberty and emancipation, whenever the anti-slavery breezes bear down irresistibly upon it from the regions of political fair weather. It will abolish slavery at the Capitol when it has been already doomed to abolition and death every where else in the country. "It will be in at the death."

The N. H. Patriot

Has an article in last week's headed "The Slavery Question." We were surprised and gratified to see it. Still more gratified and not the less surprised, at the dignified and manly style in which it was written. We have seen no such notice heretofore in that paper of this question. It has either kept every thing relative to it out of its columns, or noticed it only by shouting occasionally at a victory of the mobocrat the rights of assembly, or to "cry havoc and let slip the dogs of—'public sentiment' on some contemplated anti-slavery meeting.

Editor Barton does not appear intrinsically in the article. Have we not heard in some way that he is absent on a journey? If he is, we hope he will have a pleasant, healthful, interesting and good long time of it. We commend him, if he is invalid, to the numerous spas and watering places, and all sorts of natural curiosities. An editor, who is a politician, ought to visit these personally—especially if he is a statesman. The Niagara Falls—the great caves of the West—the old forts—the Mississippi valley. It is a delightful season to travel too. We sincerely wish him a long and pleasant journey.

We thank the editor pro tem for his article on slavery. He commends Dr. Wayland to the *candid* and *careful* attention of his readers. We second the commendation. We thank him for printing the doctor's article. We hope every professed democrat in the state will give that letter a severe *democratic* reading, and see if the doctor won't make some abolitionists for us.

The editor subjoins to his own remarks, a notice of the doctor's life and greatness, from the Evening Star of that judge in Israel, Mordecai Manasseh Noah, of the tribe of Simeon; an unwonted authority with our neighbor the Patriot, we believe. The Hebrew Jew says, the doctor's article "is killing the abolitionists dead." It may be *killing* the *dead abolitionists*—but we tell this Israelitish *major*, that the *Jews never can come in*, till we abolish this slavery. If he wants to set his devout eyes on the hills of Palestine, he must quit sneering at the cause of emancipation, for every real Hebrew is in captivity. These *majors* in Israel may be spurious Jews. We promise our respectable neighbor the pro tem editor of the Patriot, a notice of his own article next week—in all courtesy and good temper, such as he himself has manifested. We welcome the Patriot into the field of conflict. It has now enlisted beyond honorable or safe retreat. It has run up the anti-emancipation flag. Let it be nailed there, while we give it Paul Jones battle. This is no conflict about regular nominations—John Page or James Wilson junior—Nicholas Biddle and sub-treasury, or any that sort of thing. It is the strife for personal liberty—of humanity against brute force. To the conflict then—God and Liberty be the cry on the one side and Wayland and Slavery—or whatever on the other.

We see great cause of gratulation to the friends of the slave in this little matter of the article in the Patriot.

We are no doctor, nor the son of any such doctor as Rabbi Wayland,—but we pledge ourselves here to our brother pro tem, to assault his mailed and shielded champion forthwith, and all *undoctorate* and unpanoplied as we are, to skirmish with him to the death, here in sight of both hosts,—though the *shank* of his goose quill be like a weaver's beam, and though "one bearing a shield," *thus* "goes before him." With the simple stones gathered from the flowing brooks of self-evident truth, in shepherd's sling dependant, we touch this six cubit doctor in the very middle of his Rhode Island forehead, and it shall go hard, but we bring him to the ground with a precipitation, that shall make all Providence plantations tremble. Land of Roger Williams, who have we here! "*limiting human responsibilities!*" within a shot of the old, eternal landmarks of the Bible!—Pleading the "limitation act," against the prayer and cry of bleeding humanity! A paltry plea at best it is—this "statute of limitations," even on a note of hand or *book account*,—but a supremely odious and infamous one we pronounce it, when put in against this Habeas Corpus—the fine old Writ of Liberty."

The Vermont Chronicle

is quite complacently announcing the discovery, that James Williams' story is not true. He cites the statement of one Thomas Miller of Powhatan, that there are no such folks as poor Williams mentions in his story, and the Chronicle himself has detected one anachronism in the slave's story, as to one of the young slaveholders going to college.—Well, what will turn out next not to be true. We wish to mercy it would turn out that slavery want true, and also that the Chronicle was not in favor of it. Wonder if somebody from Powhatan would not so testify.

James Williams not a true story! We wished it had not been true all the while we were reading it, and guess James wished so, and big Harry, and all of them. It is true that there was a James Williams who told the story, or at least that there was a John Greenleaf Whittier, who said he told it. The Whittier part we *know* is true—we have *seen* him. Thomas Miller cannot certify us out of that. We have *seen* John G. Whittier, and posterity will know of him, long after men will cease to see him on the earth. We are certain there was a Whittier—unless our vision and ears deceived us, and some other senses—one at least. He says a colored man, who seemed to be fugitive, and to have a strong bump for the northward, and a peculiar fancy for the north star, told him the facts he writ down in that narrative. Now if he invented them all, he is a dabster at invention, for one of an "inferior race," and in time will be sharp enough for freedom, if he keeps on. But how could he have invented all that story out of whole cloth. We are inclined to reckon there must be something down south, pretty much resembling plantation slavery, that the creature had undergone, and that he hatched up names and may be places and times, and put them in shape and told them to "the Poet," as the Chronicle calls friend Whittier.

After all, suppose Friend Whittier made it, what has the Chronicle to say about slaveholding down south? Does he believe in it! He has heard tell of it. Does he believe it is real! What does he say about having a stop put to it, allowing it is one ninety-ninth as bad as they tell for! What does he say to stopping of it, pretty much at once!—and does he think of any better way to stop it, supposing there was such a thing, and he wanted to have it stopped *right away*, than to form societies, and get up, round in the country, a nation and town's talk, like, against it,—or how would he stop it! We should like to know his ideas about stopping slavery,—for after all, we believe there is such a thing in the country, James Williams or not, and that it would be well enough to have it ended, by and by. We think slavery ought to be stopped, if there never was such a thing as James Williams told, whether true or false. We shall believe the story substantially false when we find out that negroes have more genius and invention than every body else, and that there is no slaveholding in the country,—for if there is any, it must be like what that book describes.

George Thompson

must come on here without delay. Why not? Do we not need him? Does not the slave want his liberty? Is not George Thompson a host in the anti-slavery field? Shall we decline his aid because we have "men enough among us," as the Philanthropist says? We did not see much *philanthropy* in that implication of our Ohio brother's—"among *us!*" Is not George Thompson *among us*—Does this little dash of salt water make him a stranger—Does our brother mean to humor the contemptible whim about "foreign interference?" George Thompson belongs *here* and every where. He has a perfect right to come and speak here, what he pleases. Shame and confusion rest on the country if his right is questioned. It *is* his duty to come:—the slave waits, heart-sick for his coming. His own great soul burns with the spirit of disenthralment, and it must have vent.—More of this anon. Come he must and will—invitation or not.

We welcome our correspondent "Equality" (whose communication appeared week before last) into our ranks, with his strong pen and clear vision. We have not seen his manuscript,—our distance from head-quarters forbids us this. But we think we recognize his bearing,—the ensigns on his shield, and the poising of his lance,—a champion, if we mistake not, known in other fields of moral warfare. He is welcome to our lines—welcome as the stout Marmion on the field of Flodden. But why is he so late? Why comes he, like the French, after the taking of Burgoyne, when the tide of victory was surging for the revolution? We cannot now assign him the post of honor—the post of danger. The enemy is routed. His captains are down. There is not a foe in the field worthy the steel of knighthood. But there is retreat to be pursued—prisoners to be taken—booty to be secured. And the scarred and war-worn veteran gladly yields this service to the unwounded and unwearied recruit.

Flourishing aside. We welcome our strong ally to the column of the little Herald. We stand corrected, for one, by his original and clear appeal. We contended before the legislative committee, for trial by jury for the fugitive slave. But he needs it not. It would weaken and endanger his cause.—His right to liberty is *not* to be *tried*. It is self-evidently his. It is incontestable as the free right of those who might try him. He may try theirs, as well as they his. Trying his unsettles theirs,—unsettles the legislators' who give the trial,—unsettles every body's. We like this postulate liberty of our correspondent, better than any verdict liberty, on question. We must not permit human liberty to be put to the question. It suspends the manhood, pending the trial even for a verdict of his peers. He ceases meanwhile to be a man. He is not "*rectus in curia*,"—and *his* manhood ceasing, that of his triers ceases, and his unmanned form is "*coram non*," *before* his scarecrow tribunal. Let his liberty be asserted at our southern line—*ex humano—ex officio—ex necessitate—ex rerum natura*—ex every thing and because he is a living man,—for just so certain as he is a piece of humanity, so certain is his inevitable title to liberty,—and all God's animate creation should conspire for its assertion; as his creation inanimate every where proclaims it.

We have for years asserted that by the constitution no man could be enslaved. But, as Secretary Gurley says, we are "*insane*." He calls us "*sage* editor" too. He may find us *wormwood* to his colonizing palate. He is the colored man's arch-enemy and evil genius. We trust we know the talisman, that shall unmask and lay him.

We have contended since 1833 that the constitution did not permit a man to be enslaved, any more than to be drowned alive:—that no fugitive slave could be way-laid and remanded to bondage, because no man could *owe slave service*, under the law of any community *above ground*. The party to whom such service may be *due!* Who is the party competent to *claim such* service, at the person of a man; or who would exact *such* service from his brother? Shylock hankered after Antonio's "pound of flesh." This was the utmost stretch of demoniac possibility, in the imagination of Shakspeare. He never dreamed, in all his "night's dream"ings of "midsummer," of a Shylock that wanted the whole living flesh and the immortal spirit to boot. Who is the Harpy monster, that would exact *slave* service, if by the constitution of Tartarus itself, he were entitled to it! One that would lap human blood and feed on human flesh. Even he might shrink from beholding his *brother man* a *living slave*. Who, with a heart of human flesh, could look on his brother writhing in slavery's exhausted receiver; and feed—nay riot, on his unnatural agonies! Who, with a human eye, could look on his "express and admirable form and moving,"—his "angel apprehension," and "his action, how like a God"—and see it forego its position, and get down upon the ground, a moral quadruped? The Slaveholder can.

Canaan School.

[We commend to our readers the subject of the following communication. From our information respecting Mr. Hobart, we consider him as standing deservedly high as an instructor of youth, and as meriting for his talent and faithfulnes the entire confidence of all who have children to educate. To the friends of the slave and of human rights especially would we commend the *Canaan School* under the instruction of our able and benevolent friend.] C.

Mr Editor:—The success which has attended our pro-slavery friends in Canaan, in breaking up schools, has emboldened them to make another attempt. We had hoped that Canaan, by repentance and reformation, would redeem her character from the stain which justly rests upon it for dispersing the colored school by mobocratic violence, and in defiance of law; but the day is not yet come. Mr. I. N. Hobart has recently established a high school in that town, and because he is an abolitionist, the friends of whips and fetters are determined to break him up also. They have set up an opposition school and have enticed away, by the most dishonorable means, thirteen of his scholars, and are already exulting in the expectation that he will be compelled to abandon his object.

Now the friends of equal rights can very easily sustain the school, under the instruction of Mr. Hobart, if they will. Let our friends send him as many scholars as our opponents have enticed away, and he will be able to get along with the school in spite of all opposition.

Now I wish to lay before my friends some reasons why this school ought to be sustained. Mr. Hobart, has ever been a firm, undeviating friend of the abolition enterprise. Unlike many ministers who are professed abolitionists, he has remembered the poor, oppressed slave in his prayers, and has opened his mouth for the dumb in his sermons. He has lectured gratuitously on the subject of American slavery, and has contributed to the funds of the society. He was early called to preach the gospel, and went through a preparatory course of study at New-Hampton. Wishing to qualify himself for greater usefulness, in the gospel ministry, he entered Dartmouth College; this being his third year. Unlike most destitute young men, who are called to labor in the vineyard of the Lord, he has not been a beneficiary of any benevolent society, but has, by his industry and frugality defrayed the expenses of his education, both at New-Hampton and Dartmouth College. The [illegible] he has done by teaching schools, during the vacations, and instructing in music. Recently he has added something to his means by preaching a part of the time. I mention these circumstances to show his laudable endeavors to qualify himself for greater usefulness. I trust our friends will heartily wish him success. He has sacrificed his interest to his attachment to our cause. The friends of slavery in Canaan would have patronized his school could they have induced him to lower his abolition principles to suit their depraved views. This the love of money could not induce him to do.

As a teacher, Mr. Hobart stands unrivaled. I can confidently promise our friends who are disposed to commit the education of their children to his care that he is eminently qualified to instruct them, and that tuition and board can be obtained on as reasonable terms as at any other academy in the State, and perhaps in New-England. Our friends will perceive that by sustaining this academy three desirable objects may be complished. Their children will be educated faithfully and on as reasonable terms as they can be at any other seminary. A warm, true and most valuable friend of the abolition enterprise will be relieved from pecuniary embarrassment and furnished with the means of prosecuting his studies at College. Our opponents will be defeated in their designs to employ him for no other reason than because he is a friend to the slave.

If our friends have children whom they desire to send to an academy this fall, I trust they will feel it a privilege to put them under the instruction of Mr. Hobart. C. W.

For the Herald of Freedom.

Agreeable to previous notice, "The Merrimack Village Anti-Slavery Society" met at Town Hall in said village, August 17, 1838, and was duly organized by adopting a preamble and constitution in accordance with the principles of the declaration of our national independence.

The following is the list of officers for the present year.

Elder HIRAM STEPHENS, *President.*
Rev. Eli W. Taylor, } *Vice Presidents.*
Rev. Daniel Matthison, }
J. L. Robinson, *Recording Secretary.*
Dr. John Samborn, *Corresponding Secretary.*
Dea. John Mudget, }
Isaac Leavitt, } *Executive Committee.*
Luke Fernald, }
John Fernald, *Treasurer.*
J. L. Robinson, *Librarian.*

JOHN SAMBORN, *Cor. Sec.*

For the Herald of Freedom.

Mrs. Stanley's account of the way a "kind master treats his slaves. [*Easy Lessons page 108.*] "Their food for half the year is corn and the other half year is sweet potatoes. They cook according to their own fancy. They are allowed *salt*, and at stated periods, two or three times a year, meat and fish are given them."

On the same page she says,—"Many of

negroes (meaning slaves) work as easy and live as comfortable as any class of laboring people in the world." What an exceedingly "*kind* master" must "uncle Edward" have been! His "servant Persons" who "would go through fire and water to serve him, without fee or reward," is kept on corn half the year and on salt and potatoes the other half!! What "kind souls" these slaveholders are! POP.

For the Herald of Freedom.

Mr. Editor,—I think no one who has examined the subject will deny, that American slavery is a great, expanded system of theft, robbery and murder. It steals men and robs them of their heaven-derived rights. It murders them in various ways. Millions of murdered human beings now sleep in the bosom of the great deep, who were murdered on their passage from Africa. Many of them were thrown alive and in chains into the sea. Some after being murdered were served out as food to living sufferers.—A vast multitude of murdered slaves, repose in their mother earth. Some of them were whipped to death; some were murdered in the stocks; some of them were shot; others were cut in pieces alive and thrown into the fire; some were torn to pieces by blood hounds; many were killed by excessive labor; multitudes committed suicide in view of the horrors of slavery.

Although our laws have declared the foreign slave trade piracy, yet it is still carried on and ever will be so long as it affords a handsome profit. The only way to stop the foreign slave trade, is to abolish slavery. The very law that declares this trade piracy has dreadfully increased it horrors. When pursued by the cruisers, the slavers frequently throw the slaves into the sea. O, if the whole amount of murders that slavery has committed was exactly calculated, it would astonish the world! From the foregoing facts we arrive at the following conclusions.

1. American slavery is a system of theft, robbery and murder.

2. They who advocate the continuance of slavery, advocate the continuance of theft, robbery and murder, because these crimes are inseparably connected with the system.

3. Those who oppose the exertions for the abolition of slavery oppose bringing to an end theft, robbery and murder.

Now will the advocates of slavery say "that any thing false, that even any thing aggravated is alledged against them?" Ye friends of chains, whips and blood hounds, do not fall into a rage because the "truth cuts." I wish it might so severely cut you as to make you abandon your unhallowed defence of theft, robbery and murder. If you do not suffer it to cut you off from the defence of these crimes, it will, one day, cut you in two. You can no more separate theft, robbery and murder from the slave system, than you can separate heat from fire.—He who advocates the continuance of slavery, advocates the continuance of the crimes connected with it.

There is nothing more calculated to sink poor human nature in the view of the friends of liberty, than the course pursued by the pro-slavery community in this republican and christian land. To see men who acknowledge that all men are born free and equal; who make great pretensions to *republicanism* and many of them to *religion*—to see such men lending their influence to support the worst system of despotism (save the inquisition) that ever existed, is truly astonishing! Democratic supporters of *slavery!*—Christian friends of *slavery!* What a sound!!

These men, in defence of this system of theft, robbery and murder, have trampled down the paramount law of the land—have aided by brute force to gag those who dared to say a word against the system. Our legislature have stood ready to break through the Constitution of New-Hampshire and suppress publications and the freedom of speech, at the bidding of southern robbers and murderers. Are such men fit to legislate for a free people? Rather let the Congress of Vienna make our laws. Rather let the Czar of Russia, or the Grand Signior of Turkey legislate for us! Are these tools of despotism fit to be law makers, who only delayed to muzzle the press and suppress the freedom of speech, because their favorite institutions of robbery and murder did not require it? This system of blood being in their opinion, based on so strong a foundation, that all the friends of liberty in New-Hampshire could not shake it! Men who abuse and belie consistent democracy and christianity, and bow down the body and kiss despotism's feet, are such men fit to guide the destinies of the people of the granite state? Let confusion seize the wretch who dares assert it! Friends of liberty, go and read "that Gilchrist report" on immediate abolition, and let it inspire you with the deepest abhorrence of the mean, cringing servility to the insolent demands of southern thieves and robbers, that stands out in the face of the report! Let Gilchrist and "his co-slaves" read it, while the deepest tinge of shame comes up, flush after flush into their cheeks; till they would gladly *colonize* themselves far away from that scorn and contempt that must inevitably be their inheritance in New-Hampshire. Most truly have they been styled "base cowardly traitors and paltroons!" The entire destitution of human feelings manifested in the report; the zeal with which they recognize the thieves and robbers as "high minded" honorable men; the hypocritical fears of the consequences of emancipation; the abuse heaped on the slaves; the base and slanderous falsehoods thrown out against the abolitionists; the vile abuse heaped on George Thompson; that servile, cringing spirit to despotism's most insolent demands; all conspire to cover them with infamy and contempt! Surely have they "engraved their names on the adamantine pillars of their country's history, to be gazed at forever as objects of detestation."

FRANKLIN.

For the Herald of Freedom.

Mr. Editor,—The editor of the Keene Sentinel, speaking of the editor of the Herald, says, "we like him none the less for being opposed to slavery in all its forms." Human nature is so constituted that we are very apt to like those best who agree with us in opinion in matters which we esteem important. Had the editor of the Sentinel *loved* slavery he would have liked the Herald something "less" for being opposed to it. Hence we infer that the editor of the Sentinel "hates slavery in all its forms." "But he has a very odd way of showing it." A most unlucky way. He is so singular in manifesting his hatred of "the corner stone of the republic," that nobody believes him. The more stoutly he heralds forth his dislike of slavery, the less are community inclined to give credit to his declarations. We never see an honest man protesting to all he meets, that he is an upright, fair dealing man. There is no need of it; community have confidence in his honesty without his saying a word about it. 'Tis the *knave* who is proclaiming his upright intentions. Now three grains of real honesty would save the knave all this trouble. Now I would by no means insinuate that three grains of real hatred of slavery would save the editor of the Sentinel the pains he is at to convince community of his abhorrence of it. O no—he hates slavery in all its forms. 'Tis his odd way of showing it that gives him so much trouble.

"We like him none the less for hating slavery in all its forms." What a declaration for a friend of liberty to make! Every body would know that I like my friend none the less because *he hates what I hate!* Marvelous! But we must not infer that he does not intensely hate slavery. By no means. He has said, in effect, he hates it in all its forms. But while his hatred of it is most intense (unfortunate man) he is bound by "good faith and the spirit of contracts," to nourish and cherish it, and let it "perfume the land" down to the confines of time.

What a sore misfortune it must be to him, to be bound to protect and defend a system which he so ardently hates. No doubt he often feels, while contemplating on the subject, as if "he could divide himself and go to buffets." A girl once tied herself to a mahogany table, and when required by her mother to assist her about her work, she replied, "I can't, I am tied to the table!" Now, although the editor of the Sentinel has tied himself with "good faith and the spirit of contracts," and thereby become bold to defend the system of theft, robbery and murder, American slavery, yet we must not inter, from thence, that he does not hate it. All the reason he does not wage an exterminating war with it is, he is tied. True he tied himself, but he is become equally as powerless as if A, B, or C had tied him. If he could only cut loose from "good faith and the spirit of contracts," what tremendous havoc he would make in despotism's legions! Well might the southern despots tremble for their peculiar institution. Should he once get untied from the mahogany table, the whole domain of slavery would quake and fear. He possesses so much "more love and better regulated zeal," that southern slavery could not stand before him a month.

His "better regulated zeal" is far superior to any thing of the kind. "A prime article," as the merchants say—a kind of patent zeal—"Lafayette" zeal—perfect—incapable of being improved, or regulated any better than it is now. This zeal would enable him to "hit the nail on the head." It deals no random blows—every stroke tells. Directed by this "better regulated zeal," he would demolish the old bastile with a few strokes of the sledge hammer. Nay perhaps it might direct him to a "key stone" situated like that in the Genii's castle on the black island, "held in its place by a single hair," the cutting of which would cause the old prison house to tumble into a ruinous heap. Let no one suspect, that because the editor of the Sentinel has tied himself to the table that he does not ardently wish to come forward and help his *mother* country in the expulsion of slavery from the land and world. The poor man is tied to the table! As nothing he can say can induce his readers to believe he is *really* opposed to slavery, I hope he will publish this communication in the Sentinel, so that his patrons may at last be convinced that he "hates slavery in all its forms."

FRANKLIN.

Medicine for Slaves.—A slave-driver in Richmond, some time since, sent his colored boy, Eugenio, to a physician for medical advice. The youth was constantly afflicted with cholic, the spasms of which were terrible. After a due examination of the case, the doctor sent to the slaveholder this prescription:—

"To be administered immediately—one new suit of warm clothes, and the old ones to be completely mended. Also, twenty-four ounces of bacon and twenty-four ounces of hoe-cake. This dose to be repeated every twenty-four hours: with good spring water, *quant. suff.*"

N. B. *The boy was cured.* The slave-master says, that good clothing, bacon, hoe-cake, and work, are cheaper than the cholic and debility!—*Liberator.*

In the course of a couple of years, we shall probably have three new states in the confederation—Florida, Ouisconsin and Iowa. Truly, we are increasing with sufficient rapidity without the annexation of Texas.

The following lines were composed by the late JOSEPH HORACE KIMBALL on the death of Mrs. ELVIRA S. COFFIN, wife of Samuel Coffin, Esq. of this town, who died 19th of April, 1836, aged 24 years and 6 months. They were originally published in the Ladies' Magazine for July, 1836, and were also found in Mr. Kimball's Journal after his death. They are now re-published by request of a particular friend of Mrs. Coffin. It is believed that all who had the pleasure of an acquaintance with Mrs. Coffin will say they contain a just tribute to her character.

M. W. K.

[*April* 19, 1836.—About half past five o'clock this afternoon, died my beloved friend, Mrs. Coffin. She was taken with severe bowell-pains, last Thursday forenoon, and suffered the most extreme agony during her whole sickness. But amid it all, she was calm and resigned, committing herself, with the most implicit faith to the care of her Saviour. It was a painful yet lovely scene to witness her feelings. It was hard parting with her. Never did I become so attached to one who was not related to me. She was remarkably affectionate, utterly devoid of guile—as innocent as human nature may be. * * *

I had not seen Mrs. Coffin for several days, for her sickness was so distressing, that she could not see the members of her own family. Time passed away darkly and heavily, for the heart *must* be sad when the loved ones are smitten. It was sabbath evening—a holy hour—when Mrs. B., who attended her, brought me word that she wished me to go into her room. Long and precious and memorable was the converse which we had that blessed night. O how affectionately and warmly did she press my hand when I went in. I can feel it thrilling at my heart even now. How holily came her advice to me. I could record much that she said, but I forbear. One part I shall never forget:—I had bidden her farewell—for I felt that I was leaving her death-bed—when she affectionately took my hand, and looking up with her full and earnest eye—beautiful in health, beautiful even in death—gleaming brightly with the intelligence of her pure spirit, in those clear, soft tones peculiar to herself, she said: "Be faithful, Horace, O be faithful in every good word and work." I turned away with an overflowing heart—I never saw her again. Under the influence of the feelings which that address imparted, I wrote the following lines.]—*Extract from Mr. Kimball's Journal.*

"Be Faithful."

Those blessed words are round me
Like a message from above,
A spell of light and mercy,
A talisman of love.
They will be a tone of warning,
Thrilling wheresoe'r I go,
And affections drawing upwards
That would linger here below.

They will be to me in trial,
And the strife with sin and wrong,
Like the whispering of voices
That to higher spheres belong.
They will give the heart of fire,
And a light unto the brain,
And an energy of purpose
That the world cannot restrain.

When by thought, or word, or action,
Done or spoken waywardly,
I would wrong the gentle being,
Who has pledged herself to me;—
They shall be a monitor
Of the faith and love I owe,
And her trusting heart shall never
Sorrow o'er a broken vow.

When the tide of Passion heaveth
Dark and wildly in the breast,
They will brood upon the spirit
Like a halcyon of rest;—
And the mind, with storms around it,
Shall unshaken go abroad,
Looking up through cloud and tempest
Unto heaven, and peace, and God.

When the fear of man would move me
From allegiance to Right,
And when Error in the bosom
Giveth darkness for the light;—
When the syren voice of Pleasure
Would beguile the heart of youth,
Then the words of the departed
Shall be warrant for the Truth.

"Be faithful!" O the earnestness
Of voice and mien and eye,
When the loved one gave her blessing
As the hand of death went by,
"Be faithful!" may they linger,
Those blest words of thine,
O departed one, forever,
Round the hearts of me and mine!

J. H. K.

CHAPTER OF NEWS.

Balloon Ascension.

On Tuesday last we had a numerous assemblage of visiters in our village to witness the novelty in this place of a Balloon ascension by Mons. Lauriat. Very ample preparations were made by the Æronaut, who had heretofore made twenty successful ascensions without a failure; but owing to the extreme dryness of the weather, to some unexpected defect in the apparatus, and in some degree to the condition of the materials used in generating the gas with which the balloon was inflated—the iron shavings and filings being probably too much oxydized and mixt with dirt—or to some other unforeseen cause, a sufficient quantity of gas could not be obtained to fill the balloon so amply as was necessary to ascend with the car and the usual quantity of ballast. In this emergency, Mr. *Powell*, a citizen of Concord, of less weight than M. Lauriat, attached himself to the balloon, and without car or ballast ascended to the height of several hundred feet, and after sailing at a gentle rate about a mile and a half, repeatedly waving his flag to let the spectators under him know that all was well above, and his voyage prosperous, he gently descended and came safely to land in the garden of our neighbor Wheeler. Notwithstanding the enterprize was almost a failure, the citizens attending the exhibition were much gratified. We understand that M. Lauriat intends to try again on Friday next. c.

Solar Eclipse.—On the 18th inst. (Tuesday next) will be a remarkable eclipse of the sun, commencing at four o'clock, afternoon, and ending at six. It will be nearly total; about a twelfth part only will be visible at five o'clock, the time of its greatest obscuration, on its northern limb. From New-York to North Carolina, the eclipse will be annular, the margin of the sun appearing as a luminous ring. At Washington it will be central. This, it is said by astronomers, is the last central eclipse of the sun which will be visible in the United States for sixteen years, or until May 26, 1854. The next total eclipse of the sun will be Aug. 7, 1869.

The New-York Anti-Slavery Society will hold its annual meeting next week, commencing on Wednesday the 19th inst.

Ten Miles of Steamboats.—The aggregate length of the steamboats on the Ohio and Mississippi is supposed to be about ten miles.

Simultaneous County Conventions were to be held throughout the State of New-York, on the 11th of Sept., to consider the propriety of adopting measures to secure legislative aid, to prohibit the sale of intoxicating drinks as a beverage.

A Convention was held at Columbia, S. C. July 4th, to organize a State Temperance Society.

A child was burnt to death in Providence a few days since in consequence of playing with lucifer matches, one of which ignited and set fire to its clothes.

Slander.—Although the deaf and dumb may mourn the deprivation of speech, yet they escape all that vexatious bickering produced by the tattering of their more social neighbors: verifying the adage, that 'there is no great loss but what there is some small gain.'—*The Radii.*

The fishermen of Maine are turning their attention to catching whales—six of which have been taken 8 miles from Mt. Desert Rock. They are of the humpback species, and 140 bbls oil have already been obtained.

A Prolific Potato.—Mr. Ellis, of West Claremont, has a potato patch of thirty feet square, the vines of which measure one mile in length—the product of but a single potato which he planted in the middle of May last. It was a large one of the lady finger species, and had seventy two eyes. Some of the new family are now found, by actual measurement, to be six inches long, and they have not yet grown to maturity, or in other words, attained their highest point of elongation. The whole product of this single potato will probably not be far from two or three bushels of delicate ladies fingers—to which, by the way, for mere baking, commend us, in preference to all the "blue noses" in creation.—*Claremont Eagle.*

The Detroit Daily Advertiser says that Michigan will this year be able to export at least half a million of dollars worth of bread stuffs.

It is supposed that the King of Prussia will be the umpire, to whom will be submitted by the U. S. Government and that of Mexico, the matters in dispute between them.

5,500 passengers were conveyed on the Boston and Salem railroad during the five days of last week, commencing on Tuesday morning and ending on Saturday night.

HYMENEAL.

Married, in this town, Sept. 10, by Rev. Mr. Cummings, Mr. Charles Young, printer of the Baptist Register, to Miss Mary Davis.

In this town, the 4th inst. by Rev. Mr. Tenney, Mr. James Connor of Wolfeborough, to Miss Mahalah Abbot of this town.

In Boscawen, 10th inst. Mr. Harrison Foster, of Solon, Ohio, to Miss Caroline Chadwick.

In Canaan, Sept. 2, by Rev. Liba Conant, Mr. John H. Colby, to Miss Emily D. Hadley, both of C.

OBITUARY.

Died in this town, 8th inst. widow Abagail Farnum, aged 86. Same day, Frances-Amelia, daughter of Dr. J. S. Eaton, of Bristol, aged 3 years.—The 11th inst. Isaac Abbot, son of Mr. Abiel Chandler, aged 3 years.

In this town, 14th inst. Sophia, daughter of Mr. J. T. Chaffin, aged about 3 years.—Also a son of the late H. Emerson, aged 9.

In Boscawen, Sept. 1, of consumption, Miss Ednah Kilburn, daughter of Dea. James Kilburn, aged 26 years.

In Campton, Mrs. Rebekah B. Cook, aged 34. For her children, one of whom, 'Hannah B. Cook,' died at an early age giving pleasing evidence of piety, she expressed the deepest anxiety, and expressed only a wish to live to see them all gathered into the fold of Christ. This last wish, in the judgment of charity, was granted her. From that time she expressed her work done, and herself ready to depart.

In Epsom, August 13, of pulmonary consumption, Miss Lucinda Leavitt, aged 23.

Notice.

A Meeting of the MERRIMAC COUNTY ANTI-SLAVERY SOCIETY will be held at the Meeting-House on "Corser Hill," in West-Boscawen on MONDAY, the 17*th instant*, at 9 o'clock, A. M. for important business.

The following questions are proposed for discussion.

1. Is preaching abolition preaching the gospel?
2. Should abolitionists contribute to the funds of those benevolent societies which receive the contributions of slaveholders—the fruit of unrequited toil?
3. What course ought the abolitionists to pursue at the coming election?

A full attendace is earnestly requested.

By order of Executive Committee,

W. H. FOSTER, *Secretary.*

Sullivan County Anniversaries.

The Sullivan County Conference will meet at Claremont, on Tuesday, Oct. 2, at 10 o'clock, A. M., to be opened with a sermon by Rev. A. Spaulding. It is hoped that no Congregational church in the county will fail to be represented, and to furnish a correct report of its condition.

Same day, evening, the Sullivan County Education Society, and the Domestic Missionary Society, will hold their annual meeting.

Wednesday, at 10 o'clock, A. M., the Sullivan County Auxiliary Foreign Mission Society will hold its annual meeting. (N. B. A delegation of the A. B. C. F. M. is promised.) In the afternoon, the services will close with a sermon, a collection in aid of domestic missions, and the administration of the Lord's supper.

J. WOODS, Clerk Sullivan co. Conf.

Newport, Sept. 3, 1838.

Ordination.—The ordination of Mr. HENRY S. G. FRENCH, as a Missionary to the heathen, will take place at the South Church in Concord, on Wednesday, 18th inst. at 2 o'clock, P. M.

Friends of the Mission cause in the vicinity are respectfully invited to attend.

The Council meets at the vestry of the same Church at 9 o'clock, A. M.

The Northern Harp.

A NEW Collection of CHURCH MUSIC, by H. E. MOORE, Second Edition, just published and for sale by WHITE & BOYD,
Concord, N. H.

☞ The following among the many recommendations received, are sufficient to attract public attention to the merits of the work.

Recommendations.

From the Handel and Hayden Society of Dartmouth College.

Mr. MOORE: SIR,—At our last meeting, it was voted, that the thanks of this Society be presented to Mr. Moore, for a copy of his late publication, the Northern Harp. It may not be amiss in this connection to remark, that your new work has been examined by the President and many members of this association. All concur in assigning it a prominent station among the numerous collections of Psalmody. Should it be as extensively circulated and used as its merits deserve, there can be no doubt but that it will exert an important influence in elevating the standard of Church Music, and in cultivating and cherishing a refined and delicate taste, capable of appreciating the excellencies of chaste and dignified musical composition. Wishing you success in your laudable endeavors to subserve the interests of the community,

I remain, with great respect, yours, &c.
ISAAC AMES, Sec. Handel Society.
Dart. Coll., March 31, 1838.

From Mr. George Wood, Teacher of Music.

Mr. MOORE: Sir,—I have examined the Northern Harp, and think it has been got up with great taste and judgment, and I have no hesitation in recommending it to the patronage of the musical public. It contains a great number of pieces, original and selected, of rare beauty and excellence, and I have no doubt it will become one of the most popular works of the day.

The Choir in this place have introduced the Harp, among various other collections of Church Music, and are highly pleased with the work.

GEO. WOOD.
Haverhill, N. H. Jan. 10, 1838.

From Mr. Lyman Heath, Teacher of Music.

Mr. MOORE: Sir,—I have just examined your new collection of Church Music, entitled "The Northern Harp," and with pleasure recommend it to the patronage of the musical public. I think it contains the most pleasing variety of tunes which are equally adapted to the Church, the social circle, or the family; and the harmony is chaste, simple and correct. The work contains a great variety of metres, thus obviating the difficulty of adapting tunes to the hymns of peculiar metres, and much that is entirely new, selected from the highest source of musical excellence. You have also added a choice selection of anthems and set-pieces, rendering the work one which will be eagerly sought by Choirs and Schools throughout the country. LYMAN HEATH.
Littleton, 1838.

☞ Teachers and Schools supplied on liberal terms. Orders respectfully solicited.
Concord, Sept. 7, 1838. 29—tf

New Hampshire Mutual Fire Insurance Company.

NOTICE is hereby given, that for the payment of losses by fire, since May 1, 1837, amounting to twenty-six thousand two hundred and fifteen dollars, the Directors have ordered the following assessment on the premium notes, payable on or before the 15th day of October next, viz:—

On all notes given before October 24, 1837, and not discharged, 6 per cent.
On those given on or after Oct. 24, 1837, and before Jan. 6, 1838, 5 per cent.
On those given on or after Jan. 6, 1838, and before May 15, 1838, 4 per cent.
On those given on or after May 15, 1838, and before June 2, 1838, 3 per cent.
On those given on or after June 2, 1838, and before August 1, 1838, 2 per cent.

Assessments on notes when Policies have expired or been otherwise discharged in the intermediate times above specified will be graduated according to the foregoing periods.

The members of the Company are reminded of the necessity of prompt payments, as nearly the whole amount of losses incurred have already become payable, and the claims of the sufferers should be promptly met.

Payment to be made at the office of the Treasurer in Concord, except when notice shall be given to the contrary.

N. B. Persons calling to pay assessments are requested in all cases to bring the Number of their policies. SAMUEL FLETCHER, Treasurer.
Concord, Sept. 8, 1838.

Dissolution of Copartnership.

THE Copartnership heretofore existing under the firm of BRACKETT & LEIGHTON, is by mutual consent, this day dissolved.

EDWARD BRACKETT
J. A. LEIGHTON.
Concord, July 15, 1838.

Notice

IS hereby given, that the subscriber has been appointed Administrator of the Estate of the late JOHN FARMER, Esq. of Concord N. H. and all persons having claims against said Estate are requested to present them to Gen. Joseph Low, of Concord, or to the subscriber, Nashua, N. H. ISAAC SPALDING.
Aug. 29, 1838.

All persons having in their possession Books belonging to the late JOHN FARMER, Esq. are requested to return them immediately to Gen. Low, or to Peter Clark, Concord; and the owners of Books loaned to said Farmer which have not been returned, are requested to furnish said Low or Clark with a schedule of such books and the lender's name.

ISAAC SPALDING, Adm'r.
Aug. 29, 1838.

Hair Work, &c.

A splendid assortment of *HAIR WORK*, such as—
Straight FRIZETTS, French FRIZETTS, CURLS, RINGLETS, BANDS, Gentlemen's and Ladies' *WIGS*, &c.
Shell and Horn *COMBS*.—Also, a good assortment of *CUTLERY*,—such as RAZORS, KNIVES, SCISSORS.
Fancy GOODS, and SOAPS of all kinds.
For sale *cheap* by
EDWARD BRACKETT.
August 25, 1838.

POETRY.

The License Laws.

BY REV. JOHN PIERPONT

"We license thee for so much gold,"
Said they who filled St. Peter's chair,
"To put away the wife who's old,
And take thee one that's young and fair;
For public good requires a dome
To swell like heaven's for us at Rome."

"For so much gold we license thee;
(So say our laws,) a draught to sell
That bows the strong, enslaves the free,
And opens wide the gate of hell;
For public good requires that some,
Since many die, should live by rum."

Ye civil fathers! while the foes
Of this destroyer seize their swords,
And Heaven's own hail is in the blow
They're dealing, will YE cut the cords
That round the falling fiend they draw,
And o'er him hold your shield of law?

And will ye give to man a bill,
Divorcing him from heaven's high sway?
And, while God says, "thou shalt not kill,"
Say ye, "for gold ye may—ye may?"
Compare the body with the soul!
Compare the bullet with the bowl!

In which is felt the fiercest blast
Of the destroying angel's breath?
Which binds its victim the more fast?
Which kills him with the deadlier death?
Will ye the felon fox restrain,
And yet take off the tiger's chain?

The living to the rotting dead,
The God-contemning Tuscan tied,
Till by the way, or on his bed,
The poor corpse-carrier dropped and died,
Lashed hand to hand and face to face,
In fatal and in loathed embrace,

Less cutting, think ye, is the thong
That to a breathing corpse, for life!
Lashes in torture loathed and long,
The drunkard's child—the drunkard's wife,
To clasp that clay—to breathe that breath,
And no escape! O, that is death!

Are ye not fathers? When your sons
Look to you for their daily bread,
Dare ye, in mockery, load with stones,
The table that for them ye spread?
How can ye hope your sons will live,
If ye, for fish, a serpent give?

O, holy God, let light divine
Break forth more broadly from above,
Till we conform our laws to thine—
The perfect law of truth and love,
For truth and love alone can save
The children from a hopeless grave.

The Laborer's Noon-day Hymn.

Up to the throne of God is borne
The voice of praise at early morn,
And he accepts the punctual hymn,
Sung as the light of day grows dim.

Nor will he turn his ear aside,
From holy offerings at noon-tide;
Then, here reposing, let us raise
A song of gratitude and praise.

What, though our burden be not light,
We need not toil from morn to night;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestowed
Upon the service of our God.

Why should we crave a hallowed spot?
An altar in each man's cot—
A church in every grove that spreads
Its living roof above our heads.

Look up to heaven! the industrious sun,
Already half his race hath run;
He cannot halt, nor go astray,
But our immortal spirits may.

Lord! since his rising in the east,
If we have faltered or tran-gressed,
Guide, from thy love's abundant source,
What yet remains of this days course:

Help with thy grace, through life's short day,
Our upward and our downward way;
And glorify for us the west,
When we shall sink to final rest.

Wordsworth.

MISCELLANY.

Will Discussion Dissolve the Union?

From a long and excellent article in the New-York Evangelist, upon the subject of the free discussion of the slavery question, we extract the following common-sense remarks upon the dissolution of the Union. While we think they may be read with profit by all, we recommend their perusal particularly to that class of our citizens who have been frightened from their propriety by the mad-dog cry of—"We'll dissolve the Union!—We'll dissolve the Union!"—*Christian Witness.*

It is the opinion of many, that this discussion of the subject (slavery) cannot be prosecuted, without tending to the dissolution of the Union. This impression is based on the assumption, that the South is so determined on the suppression of all discussion that she will violently rend herself from the national compact unless it is abandoned. But is this assumption either honorable to the South, or reasonable in its nature? To those who indulge it, we suggest, first, *That the dissolution of the Union is not a matter of easy accomplishment.* How can it be done? The compact framed between these states is solemn and permanent. Would not a proposition to dissolve it, coming from any one state, or from any number, be of treasonable tendency? Would not the general government be bound to adhere to the constitution? Could it be done at all, without referring it to the whole people? Could a convention of the people from these United States be obtained, which would listen to such a proposition, for any imaginable reasons? How can a dissolution of this federal government ever be peaceably effected? We do not here assert its absolute impossibility, but so far as we can see, it would, in the circumstances be impossible. 2. We suggest, *That whether peaceably or violently done, the southern states could assign no plausible pretext for the measure.* Would they assign before England and France, and all nations, the unwillingness of the North to relinquish the freedom of speech and of the press? Would they assign the refusal of northern legislatures to prohibit, by legislative action, all freedom of discussion? Would they assign the refusal of Congress to admit a slave-holding territory as a member of the Union, if such a refusal should result from discussion? Would they assign the refusal of Congress to compel the people of the District of Columbia to hold slaves, if they should petition for the privilege of emancipating them, should such a petition result from discussion?

Would they assign the exercise, by Congress, of the constitutional right to abolish slavery in the District, irrespective of its existence in the southern states, if such an action of Congress should result from discussion? Would they assign any probable action of Congress in suppressing the domestic slave trade, when they themselves have already proclaimed, as members of our national government, that the foreign slave-trade is piracy? Yet these are the only pretexts which the discussion of this subject can ever furnish them! Will they with reasons such as these venture on revolution? Will they ever hold up these before the world in justification of national dismemberment? The assumption is unreasonable in its nature, and dishonorable to southern intelligence. 3. We suggest, *That the plan of a separate southern government would give no relief on the question of slavery, but greatly enhance the embarrassments of their condition.* Suppose it effected peaceably—Could they, as an independent nation, enter into treaty with the United States to restore their fugitive slaves? Could Missouri, a state almost surrounded by free states, obtain any assurance that the bondman who crossed her boundary should be a bondman any more? Could any slaveholding state, adjoining a free state, obtain such security? Could the new government obtain any assurances from the United States that we should lend our soldiers to suppress the volcanic energies of negro insurrection? Could they build a wall on the division line, which should exclude northern sunshine, and northern air, and northern rivers, then might they hope to exclude the influence of northern sentiment, as mingled in the religion, the literature, the arts, and the commerce of the world, from reaching their own institutions. Could they make a treaty, as an independent nation, with England, or France, or Mexico, which should bind those nations to restore the fugitive slave that should escape to the West Indies, to Canada, or the French and Mexican possessions? Such would be their condition even on the most favorable supposition.

Should the dissolution of the confederacy be effected by violence, an opportunity would be afforded for the slaves to escape into the northern states. The days of revolution would be days of insurrection. The South would be obliged not only to resist the arms of the north, but to quell the foes that would be found in her own bosom. If, moreover, the independence of the south were once acknowledged, she would still be surrounded with peril. If war should arise with Great Britain, or with France, or with the United States, the same tremendous exposures would arise from her slave population. If the South should thus propose to erect an independent government, for the purpose of preserving against all moral influence the institution of slavery, she would build her seat of government on the crater of a volcano—she would cradle its very infancy amidst the rockings of an earthquake. It is manifest, therefore, that by disunion she would gain nothing as to suppressing discussion; nothing as to the District of Columbia; nothing as to the security of her slave property. She would, on the other hand, expose herself to increasing embarrassments; to insuperable national difficulties: to dreadful and constant internal commotions. She would gain nothing, and lose all the advantages resulting to her general interests, from her membership with the United States. The facts and principles on which these conclusions are based, are so sure and so well known, that all who will dwell upon them will perceive their truth. Is it to be supposed, then that southern statesmen, patriots, and christians, do not understand this? The thoughtless rabble may set them at defiance; the political demagogue may, for the attainment of power, be willing to disregard them; but when that subject shall come up for action, the substantial men of the south will hurl the proposal of disunion away, and refuse to descend with all their personal and national interests, into a gulf which is full of bloodshed, ruin, and overwhelming disaster?—Before a step like this shall be taken, they must have some weightier reason for the movement, than ever the discussion of slavery can afford them.

The discussion of this subject then may be prosecuted, and yet the Union not endangered. Let it be perseveringly and rightly prosecuted, and we have reason to anticipate the most animating success. If the abolition of slavery is once effected by the voluntary action of the slaveholding states, resulting from general discussion, the union of these states will then be placed on an enduring basis. The increase of religious principles in our land; the facilities for mutual intercouse constantly increasing; the extension of our commercial and social relations; the augmented joy of our mutual hospitalities; all would conspire to cement the walls of our glorious national edifice, and establish its principles to all generations. The union of these states on the great principles of our national constitution, is an object worthy of high regard. The genius of universal liberty will give to those principles a glorious developement, and we might mingle our glad thanksgivings before God, while living, and die leaving to our posterity a heritage which would fill one hemisphere at least, with millenial glory. Let those then who love and value, above all personal interests, our national union, arise and seek the removal of this enormous and fatal obstruction. Say not that we of the north have no interest in the matter.—Not thus did our fathers say, when they fought the battles of independence, and laid the foundation of our federal government. The patriots of '76 had large hearts, that felt not for one state only, but for all. Such men we have now; and motives strong with all the power of patriotic devotion, urge them to lay hold of this subject with all the ardor of youth, the wisdom of age, and the strengh of manhood.

The Vermont A. S. Society

Held its Quarterly Convention at Danville on the 22d and 23d of August last. From the proceedings published in the Caledonian of Tuesday of last week, we select the following resolutions which we understand were fully and ably discussed, and adopted with great unanimity. C.

Resolved, That we recognize in their fullest extent and not as a mere "rhetorical flourish" the self-evident truths, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are LIFE, LIBERTY, and the PURSUIT OF HAPPINESS; that to secure these rights governments are instituted amongst men, deriving *no* just powers but from the consent of the governed; verily believing in the scripture declaration that "God hath made of one blood all nations of men to dwell on all the face of the earth."

Resolved, Therefore, that for one man or any class of men calling themselves masters, to usurp over another class of men whom they call slaves, an authority not delegated by the governed, claiming them as property, and ranking them as chattels, is at war with every principle of republicanism and natural justice, and under whatever circumstances, is a heinous sin in the sight of heaven—that every person so held has a perfect right to his personal liberty, and that every person so holding a fellow being, is bound immediately to relinquish this unholy and anti-republican relation, and restore him to his "inalienable rights."

Resolved, That these propositions being founded in the immutable principles of justice and the law of God, no disastrous consequences which may be apprehended can justify any master in withholding the immediate emancipation of his slave.

Resolved, That the experiment now making in the British West Indies confirms, beyond all doubt, the truth of the proposition, which abolitionists have always maintained, that the entire freedom of the slave is not only right and just, but safe and in every way expedient, and eminently conducive to the best interests of all classes.

Resolved, That the cheering intelligence of the emancipation, on the first of August, of 600,000 slaves in the British West Indies, by the voluntary acts of their colonial legislatures, after witnessing for four years the successful operation of similar acts on the islands of Antigua and Bermuda, is received by this convention with heartfelt gratitude and sincere joy; evincing the potency of public opinion over deep rooted prejudice truly encouraging to the friends of freedom throughout the world and adding another conclusive answer to the only plausible objection ever urged against the immediate and unconditional abolition of slavery—*its danger to the lives and interests of the whites.*

Resolved, That with all the light which has now been shed upon the execrable system of American slavery, we can no longer regard with complacency the conduct of the professed christian at the north who attempts to apologize for its existence, or who withholds his decided condemnation of it and his active and strenuous exertions for its immediate extinction.

Resolved, That one of the most inauspicious signs of the times, is exhibited in the fact, that so many professed ministers of the gospel give their influence to support the infamous system of American slavery; some impiously torturing the holy scriptures to make them speak in its favor; others professing to be the enemies of slavery, and yet refusing to urge the duty of undoing its heavy burdens, breaking every yoke and letting the oppressed go free.

Resolved, That while we view with devout gratitude to Almighty God, the increasing demand from the south for light in relation to the principles and measures of the American Anti-Slavery Society, we regard it at the same time as a sure sign, that GOD is moving upon the mass of mind there and awakening the public conscience soberly to look at the evils of slavery and to act efficiently in its speedy and entire removal.

'Color-phobia' unknown in England and France.

The European correspondent of the Massachusetts Spy furnishes us with the following testimony on this subject which cannot fail to interest our readers. After quoting a paragraph from a letter written in Philadelphia, and published in a London paper, in which, as an apology for the burning of Pennsylvania Hall, it was stated that abolitionists had been seen in the streets with colored people, the correspondent of the Spy says:

'I wish to whisper into the ear of the author of the letter referred to, that after he has been in Europe, he will not write a letter, to be published in the London journals, couched in precisely such terms as he has used in the present instance. In England and in France—I cannot speak from personal observation of other countries—he will find but little sympathy in those prejudices against *color* merely, under which it is evident the above quotation was penned. Here but few negroes are seen, and those are mostly men of wealth and of a good education. In fact, one's former associations of *degradation* with a *black skin* are here confounded. Look at the chimney sweeps of London—what are they? WHITES without, as I presume, a single exception; look at those engaged in the same business in Paris—who are they? Almost to a boy, they are poor Savoyards who have left their native vallies, to seek, in this humble employment, a scanty subsistence in the French capital. Among what class of people in Paris is there the greatest proportion of colored people? I believe the question may be answered without hesitation. Among the *students* of the universities; among those who are attending the lectures at the schools of law and of medicine; at the Sorbonne and the college of France. And these students, black though they be, and 'strapping' also, if you please to apply that term to people whose forms are as genteel as those of the average of white men, these students, I say, associate freely, unreservedly, upon terms of perfect equality, with their fellows, to whom has been given whiter skins. And, further, at the most fashionable hour, of one of the most fashionable days of the world of fashion, in the fashionable city of which we are speaking, and in the most fashionable part of that fashionable resort, the *Jardin du roi*, in front of the Palace of the Tuileries, I have seen negro men with white ladies leaning upon their arms, and negro women leaning upon the arms of white men, as they circulated among the fashionable multitude around them; and this fashionable multitude never dreamed of such an idea as considering it to be 'in scorn of public feeling.'

"Progress of Emancipation in the West Indies.

On the first of August last 551,300 slaves were liberated in the West Indies. In the island of Jamaica the number of blacks in proportion to the whites were as 10 to 1; Barbadoes as 6 to 1; St. Christophers 13 to 1; Nevis 12 to 1; Tortola 13 to 1; St. Vincent 20 to 1; Montserrat 21 to 1; Dominica 22 to 1; and Demerara 25 to 1. Our prayers are for the peace and prosperity of these Islands."

The foregoing is from the Flemingsburg Kentuckian: it is the language of an honest man, living in a slave state. Now we do not recollect to have seen, in a single religious paper of this city, with the exception of the Cincinnati Journal, one expression indicative of pleasure at the emancipation of the West Indies slaves. As for the political press here, [Ohio] it is so busied in the grave cares of daily counting up by how many votes such a man beats such a man, in Bibb, Coosa, Tallapoosa, and the various states, that it has no words to spare on so trifling a circumstance, as the complete liberation of a half-million of human beings. If any thing were wanting to convince the world of the incomprehensible littleness of the mass of party-politicians, it would be furnished by their stupid indifference to this grand triumph of justice and humanity.—*Philanthropist.*

Emancipation Day.

Aug. 1, in Jamaica, passed off happily there, as it had done before in Antigua, and other West India Islands. The day had previously been set apart by proclamation of the governor, "as a day of devout thanksgiving and praise to Almighty God for the happy termination of slavery." A letter received at New-Haven from a gentleman at Barbados, says:

"The spirit that seemed to fill the entire population was eminently the spirit of peace, good will, thankfulness, and of joy too deep, too solemn, to allow of any loud or noisy demonstration of it. Of course, all stores and shops of every kind were closed. So, also, were all places of amusement. No sound of revelry, no evidences of nightly excess were to be heard or seen. I do not say too much when I assert that the reign of order, peace, and sobriety was complete."

Texas.

A missionary in Texas in a letter to the editor of the Western Presbyterian Herald, dated May 2d, talks of the *chastened liberty* of Texas! and hopes

"That here, if any where, is to be the vantage ground, where republican and protestant institutions are to kindle up the light and accumulate the influence for the exposure and overthrow of despotism and Romanism with all their blasting concomitants, in Mexico and South America. The elements for the accomplishment of all this, I trust, are already here in the hundred thousand protestants of Texas. What these elements want, is assimilation, concentration and purification, so as to illustrate the superior excellence of rational liberty, and an intelligent christianity, right here on the borders of the dominions of the man of sin. O! if the glories of the Star of Bethlehem could only be blended with the lustre of the rising and solitary star of Texas," &c.

This pious missionary forgot, that Catholic Mexico, established *liberty* as the universal law in Texas. It was reserved for this protestant republic to conquer Texas by fraud and violence, and then establish *slavery* as the *law*, and *liberty* as the *exception*. This is the "*chastened*" liberty, "*rational*" liberty, so characteristic of the Anglo-American race.

Truth.

Some men say that 'wealth is power'—and some that 'talent is power'—and some that 'knowledge is power,'—but there is an apothegm that I would place on high above them all, when I would assert that 'truth is power.' Wealth cannot purchase—talent cannot refute—knowledge cannot overreach—authority cannot silence her; they all, like Felix, tremble at her presence. Cast her into the sevenfold heated furnace of the tyrant's wrath—fling her into the most tremendous billows of popular commotion—she mounts aloft in the ark upon the summit of the deluge. She is the ministering spirit who sheds on man the bright and indestructible principle of life, which is given by its mighty author to illuminate and to inspire the immortal soul—and which, like Himself, 'is the same yesterday, to-day and forever.' When the mould has been long heaped on all the pride of wealth and talent, knowledge and authority—when earth and heaven itself shall have passed away, truth shall arise like the angel on Manoah's sacrifice, upon the flame of nature's funeral pyre, and ascend to her source, her heaven, and her home—the bosom of the holy and eternal God!

The Bible at Rome.

The Rev. J. A. Clark, of St. Andrew's Episcopal Church, Philadelphia, in a letter to his congregation, dated at Rome, March 24, 1838, says:

"I wish to draw one argument from facts connected with the living world around me, to urge upon you the proper appreciation of the privileges you enjoy. You, every one of you, have the word of God in your house, and can read in your own mother tongue his wonderful works—those lessons of sacred truth that will make you wise unto salvation. The bible in Rome is a strange and rare book. The only edition of it authorised to be sold here is fifteen large volumes which are filled with popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people here know what we mean by the bible. The question was proposed the other day by one of my fellow lodgers, to the lady from whom lodgings are obtained, and who may be considered as a fair representative in point of intelligence and religious information of the middle class of society in Rome: 'Do people here generally had a copy of the bible in their houses?'

"The reply was, 'Oh, yes, all the religious people have.' She also added that she had a very fine copy of the bible and immediately went to get it. When produced, it proved to be a mass-book, with here and there a passage of scripture accompanied with Romish glosses. When it was more fully explained to her what we meant by the bible she replied: 'Oh, yes, I know what you mean: that book is in several of the libraries of Rome, and some persons who are very religious also have a copy of it.' My dear people, what would you think if such a dearth of the word were to exist among us? A copy of the sacred scriptures to be found in several libraries in a city containing 150,000 inhabitants! Let me beg of you to love your bibles more, and to be zealous in distributing the word of God."

PROSPECTUS

OF THE

BOSTON WEEKLY TIMES.

About six months have now elapsed since the publication of this sheet was commenced; and though it was then considered an experiment the result of which, owing to the great competition in the newspaper press, was very doubtful, yet so great has been the voluntary accession of names to the subscription list, that its continuation is now no longer a matter of doubt and uncertainty. The publisher has taken no pains heretofore to force the claims of this paper before the people of New-England. Indeed, it is as yet hardly known, away from its immediate vicinity, that such a paper exists. But believing as he does, that it is a publication destined with proper exertion, to become popular throughout the country, he is induced to take this mode of calling public attention to it.

The Boston Weekly Times contains eight large quarto pages to each number, in fine type—thus embracing a quantity of reading matter seldom to be found in a newspaper sheet. A comprehensive price current, and occasional notices of the markets—news of the results of all the general and local elections, together with a full compendium of the news of the day—police and other reports—popular tales, poetry &c. &c.—form the outline of the plan upon which this paper is conducted; and no *partisan* politics will be permitted to interfere with its usefulness, and its general adaptation to the whole public.

The price is TWO DOLLARS per annum *in advance.* Postmasters and others who will act as agents, and who actually collect and send the money in advance, can retain ONE FIFTH as their commission.

GEO. ROBERTS, Publisher.

Strengthening

PLASTER AND SALVE.

Vast improvement on celebrated Dr. Sweet's

DR. S. C. HEWETT'S (the Bone Setter, Boston, Mass.) celebrated STRENGTHENING PLASTER. Dr. H. having been interrupted in his professional pursuits by the constant call for the Plaster, has been obliged to offer it for sale. It is recommended to be applied to the following cases viz:—For pains and weakness in the back, stomach, sides and loins, rheumatism, and the effects of mercury, corns, and the effects and consequences of sprains, dislocations and fractures, and in many cases of felons and ulcerated sores, for cleansing and healing them, and in fact, all weaknesses.

Dr. H. does not advertise this Medicine to spong the public, but because it is a valuable Salve, calculated to relieve human suffering. As Dr. H. was a pupil of the late Dr. Job Sweet, he has the advantage of all Dr. S.'s skill, in addition of what he has himself acquired in the course of twelve years of extensive and continued practice. This Plaster he considers a great improvement on any hitherto offered for sale for the complaints above specified.

Dr. H. will also prepare medicines (which will shortly be offered for sale) that are certain cures for the tic doloreux or neuralgia, and for the hemorrhoids or Piles.

No article of medicine will be authorized for sale by Dr. Hewett, unless the label on the same is signed *S. C. Hewett.*

For sale, wholesale, by Maynard & Noyes, Druggists, No. 11, Merchant's Row, Boston, General Agents. Sold also, wholesale and retail, by Charles Whipple, Bookseller, No. 2, State street, Newburyport, Agent for the county of Essex, and for the State of New-Hampshire. For sale at this Office.

July 21, 1838. 21—6mos

To the Public.

THE subscriber considers it due to Dr. S. C. Hewett, (as an act of gratitude, and to his fellow citizens, from impulse of humanity) to describe briefly, the condition of body, out of which he has been rescued by the skill and practice of the Doctor.

Before applying to Dr. H. the subscriber had, for nearly two years, suffered a malady, which had so far deprived him of the use of his legs, that he could neither walk nor stand. Every day the loss of power was greater; and the constant sedentary posture, to which he was doomed by day, deprived him of refreshing sleep by night. The want of corporeal vigor produced such a prostration of mental energy, that the melancholy prospect opened before him of years of life without action, and without regulated thought. And whenever sufficient sight broke in upon his benighted mind, to make the darkness that involved his prospects horribly distinct, there fell upon him such an "avalanche" of misery that life itself became a burthen. By the mercy of God, he is now, in a great degree, restored to the power of motion, (so as to walk) and to serenity of mind, by the skill and exertions of Dr. Hewett; and he publishes this (to him) exhilirating fact, that all those unfortunates, who have pined in helpless seclusion, or suffered like maladies in "hopeless of hope deferred," may know that there is "balm in Gilead, and a physician there," to whom all, who would apply, may be assured, that no suffering (by rash unskillfulness) awaits them; but that his mode of treatment is as immediately and constantly grateful to their sensations, as the result is successful and salutary.

The Physician above named is Dr. S. C. Hewett, bone setter, &c. 297, Washington street, Boston.

JOHN B. DERBY, *late Deputy Surveyor of the Customs, Boston.*

July 21, 1838. 21—6mos

THE HERALD OF FREEDOM

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